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and to what degree should the use of Christian dogmatics as material for preaching be condemned? No one will defend the formal and scientific use of dogmatics in the sermon, but if by dogmatics is meant Christian doctrine as contained in the Scriptures, it seems to us that, if this is to be excluded, a large portion of Scripture material will have to be excluded, and that the very principle of scriptural preaching which the author so ably defends is undermined. Positions like these, which have the aspect of being extreme, are found in this book now and then; but, even in cases where the reader is bound to question the author's views or dissent from them, he is at the same time forced to ponder over them.

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QUIET HINTS TO GROWING PREACHERS, IN MY STUDY. By CHARLES EDWARD JEFFERSON. New York: Crowell & Co., 1901. Pp. 214. \$1.

THIS is a unique book. The author, pastor of the Broadway Tabernacle in New York city, though only a little more than forty years old, represents himself as taking his growing ministerial brethren into his study, and there, with all the laymen shut out, he talks to them in wondrous fashion about their foibles and faults that hinder, if they do not utterly destroy, their usefulness. Things of vast importance to Christian preachers are lucidly and racily discussed. Every sentence is clear and terse. Every arrow from the author's full quiver goes straight to the mark and pierces some folly. He ridicules the shortcomings of the ministry, but does it without bitterness. Many of his paragraphs bubble over with humor; deficiencies and sins are so depicted that even one conscious of them could not but laugh at, while he loathed, his likeness thus drawn to the life. To criticise so good a book seems almost ungracious. The writer, however, at times apparently makes an effort to be smart; if this observation is baseless, we regret that some parts of his book are so written as strongly to suggest it to one who admires as a whole what the author has so well said. Moreover, he declares that Jesus was not a popular preacher, and that his brethren who hold the contrary view have misinterpreted Mark's declaration that "the common people, the great multitude, heard him gladly." What made them glad, our author assures us, was the way in which Jesus met and exposed all the snares laid for him by the Pharisees, whom the people detested. By such an explanation of the

evangelist's words he seems to us both to slander the common people and to misinterpret a very plain text. The title of the book is a misnomer. If the author's strictures are "quiet hints," what would be the full expression of his thoughts? If these utterances are gentle taps, what would be sledge-hammer blows? If these paragraphs are just the gentle cooings of a dove, the roar of the lion would split the welkin. Still we should be glad to see these *Quiet Hints* in the hand of every pastor, ministerial student, and layman in all the land.

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Akten des Fünften Internationalen Kongresses katholischer Gelehrten zu München vom 24. bis 28. September 1900. (Freiburg: Herder, 1901; pp. 524; M. 8.)—*Études de théologie et d'histoire*, publiées par les professeurs de la faculté de théologie protestante de Paris en hommage à la faculté de théologie de Montauban à l'occasion du tricentenaire de sa fondation. (Paris: Fischbacher, 1901; pp. 360; fr. 10.) The proceedings of the International Congress of Catholic Scholars for 1900 comprise in a volume of 500 pages the addresses pronounced before the entire assembly and abstracts of the papers read in the several sections. Of the latter there are 251, the greater number of which (180) are in German, while the others are in French, English, Italian, Spanish, and Latin. The work done in the ten sections includes papers on the science of religion, philosophy, the science of rights and of society, general history, the history of culture and art, orientalia, philology, archæology, epigraphy, mathematics, and the natural sciences. The keynote of the council respecting science appears to be its subordination to the dogmas of the church. Dr. Grauert, in the opening address, congratulates the assembly on the union in a common labor of men who know how to harmonize the spirit of "free" scientific research with the idea of the divine authority in the church; and Professor Lapparent, the president of the congress, in discussing its general work, hopes that it may "promote a movement toward science that runs no risk of going wrong because it remains constantly respectful of the teachings and traditions of the church." How science may be "promoted" in such a subordination one may learn from the procedure of the church in the cases of Copernicus and Galileo. The abstracts of the papers read before the several sections are tantalizingly meager, and in a brief notice like this their titles cannot